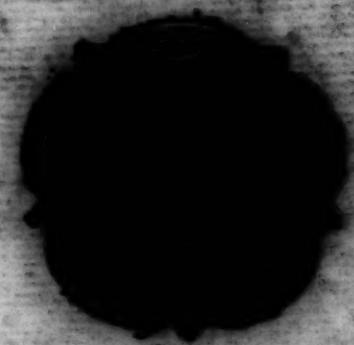


1516
THE
Charitable Society:
OR, A
PROPOSAL
FOR THE
More Easy and Effectual Relief
OF THE
SICK and NEEDY.

I was Sick, and in Prison, and he visited me.



LONDON:
Printed by G. James, for JONAH BOWYER
at the Rose in Ludgate-street. MDCCXV.

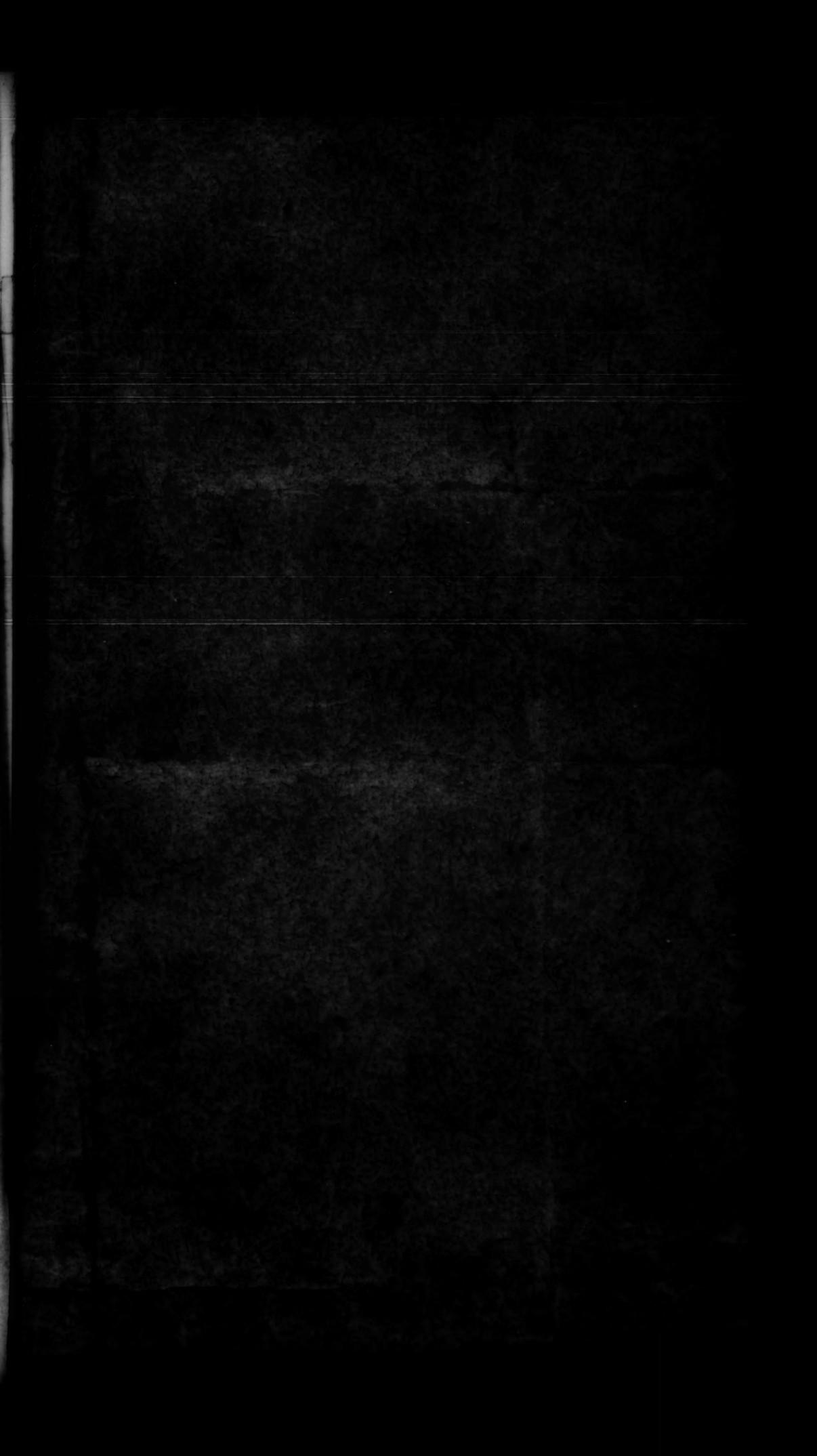
Mme. de R. H. B. Bouyer
having communicated to me
a volume he had met with
in a French library con-
cerning the Infirmaries in
France, we agreed to have
of publishers translated and
published a work of manner in
one Volume pamphlet.

This was done by good quality
adopting the Infirmaries and
Institutions of France and after
the Hospital at Hove Park London,
at Winchester - with the
in-Gallerie.



W. W. O. J.
1820. 1821. 1822. 1823. 1824.





R. IV.
GS V. 11.
176

THE ORIGIN OF INFIRMARIES IN ENGLAND.

In a thick octavo volume of tracts, the dates extending from 1710 to 1715, I have one with the following title: —

"The Charitable Society: or, a PROPOSAL for the more Easy and Effectual Relief of the Sick and Needy. I was sick, and in Prison, and ye visited me. London: Printed by G. James, for JONAH BOWYER, at the Rose in Ludgate Street, 1715." Pp. 27.

After a Preface of four pages, the body of the pamphlet opens with a declaration of the necessity and usefulness of such societies; and urges their establishment, as a duty towards God and man. The consideration of the subject is comprised under three general heads: — 1st. The Scheme of such a Society. 2nd. By what Means it may easily subsist. 3rd. The great Benefits and Advantages.

It would occupy too much of the space of "N. & Q." to give even an outline of the scheme, which is set forth in detail in thirteen propositions. Suffice it to say, that the constitution includes all the features of the modern "Infirmary," though the word itself had not then come into use.

Women, under the denomination of "Visiting Sisters," were rightly expected to take a prominent part; both in the internal management, and in obtaining funds. Besides a monthly meeting of all the members, it was considered desirable that the President, Steward, and Sisters, should have a meeting once a week. There is a naive simplicity in the following recommendation: —

"XII. If the Meeting be in some convenient Room of some of the Members' Houses, let there never be any Treat given; and, as far as is possible, let all Discourse be avoided which is foreign to the Business in hand."

Among the means proposed for supporting the Society, in addition to the canvassing for subscriptions —

"It is to be hoped and expected that many will, of their own accord, send in of their charity; particularly those who are in conscience bound, as they value their Salvation, to make Restitution of their unjust Gains; and know not the persons whom they have wronged, and to whom they are obliged to make Restitution."

In setting forth the benefits and advantages, the writer refers to a French author, who shows that such Societies have been already established in Paris; and that —

"the Princesses, Duchesses, and those who are of the highest quality, and nearest to the Crown, do with chearfulness enter into this Charitable Society for the Relief of the Sick and Needy; and take pleasure in visiting them, and in ministering to them with their own Hands."

After speaking of the benefit and advantage of such Societies, not only to the bodies and souls of those relieved and comforted, but also to those employed in so good a work, the writer adds:

"And now let it not be objected, that this Work of Charity is a troublesome and unpleasant Work. It is true indeed, that a poor Cottage where the Wind blows in on every Side; a hard Bed stuffed with Straw, on which the poor sick Wretch lies; a few Tattered Rags, which served to be a Covering to his weak and naked Body; but above all, that noisome Smell which ordinarily attends him languishing upon the Bed of Sickness in such a mean and straight Place, is no very agreeable and inviting Sight. But if we consider the poor Wretch as a Representative of Jesus Christ, and with the Eyes of Faith behold Him, as it were, lying upon the Bed of Sickness. If we consider further the great Benefit and Advantage which we by this Labour of Love shall bring to others, and to our own Souls; we shall acknowledge it to be the most delightful and profitable Sight we can behold; the best and most useful Visit we can make; and the most pleasant and advantageous Work we can be employed in."

My brief account of this tract will have shown that it is, in itself, interesting; but I have a more special object in bringing it before the readers of "N. & Q."

Behind the title-page of my copy is written a curious autograph note, which I copy verbatim: —

"Mem'. The Rev^d Mr^r Bowyer having communicated to me a Scheme he had met with in a French Sermon concerning of Infirmaries in France, we agreed to have y^e Substance translated and published in y^e manner it is in this Pamphlet, w^t first produced, by God's great Blessing, the Infirmary in S^t Marg^t Westm^r, and afterw^t the Hospital at Hidcote Park Corner, at Winchester, Bath, and one in Dublin."

Was the "Rev. Mr. Bowyer" connected with Jonah Bowyer, the publisher of the pamphlet; and what further is known of him? Who was his worthy coadjutor—the anonymous writer of the above note?

W. L.

2
w
an
the
fir
ob
an
the
th
m
bl
o
n
H
a

THE P R E F A C E.

AMongst the many great and good Works, which to the Honour of our Church, and the Good of our Nation, have of late Years been wisely established, and successfully carried on amongst us; it must be acknowledged, that they who are Sick and Needy are not sufficiently taken Care of.

It is true, indeed, the Laws of the Land oblige every Parish to do this; and there are a great Number of Hospitals, in which they are relieved and recovered; but yet, they who are in the least conversant amongst them, are very sensible (how insensible soever, others may be, who care for none of these Things) that there are a great many, not only in publick Prisons, but in private Houses, who perish for want of necessary Care and Sustenance. In the City of London there

A 2 are

The Preface.

are about Five Hundred die weekly, and how many of these die for Want of being let Blood, or having a proper Remedy applied in due time? How many for Want of Cloathing to cover them, and Food to nourish them? Suppose only Two in an Hundred, (and we might suppose a great many more) according to this Computation, there die yearly in this City more than Five Hundred for want of proper and timely Relief.

But then, if we extend our Computation farther; and suppose that in all the Parishes in England (which are upward of Nine Thousand) there only die Two in each of them yearly, whose Lives might have been saved, if proper Care had been taken of them; then there are more than Eighteen Thousand who die for Want of it.

And this Consideration will appear more exceeding melancholy, and deplorable; if we add to it, that the Number is much greater of those, who go out of the World without ever seeking or receiving those Things which are necessary for their Soul's Health.

To prevent and remedy this great Evil, to take Care both of the Bodies and Souls of those, who are at the same time oppressed with Poverty

—

The Preface.

verty and Sickness, is the Design of this Proposal; which, as it has been received and encouraged in other Countries, so it is to be hoped, it will meet with Encouragement and Success in our Own.

More especially, it is hoped, that the Clergy of the Church of England will be zealous in promoting it: Since it is, in a great Measure, in their Power; (the Fund by which it is proposed to be supported, being chiefly at their Disposal) and will ease them of that great Trouble and Grief of Mind, which the Visiting many more miserable Objects than their Income will enable them to relieve, must necessarily give them; and also lighten the Burden of Instructing and Comforting those ignorant Souls, whom they visit. It is to be hoped, I say, that they will be as Zealous and Industrious in setting up these Charitable Societies, as they have been in setting up the Charity-Schools; which, to the great Honour and Advantage of our most Excellent Church, have met with such an unexpected and wonderful Success.

And who can tell, but thro' the Blessing of God, we may in a few Years see the former, as universally approved of, received and established,

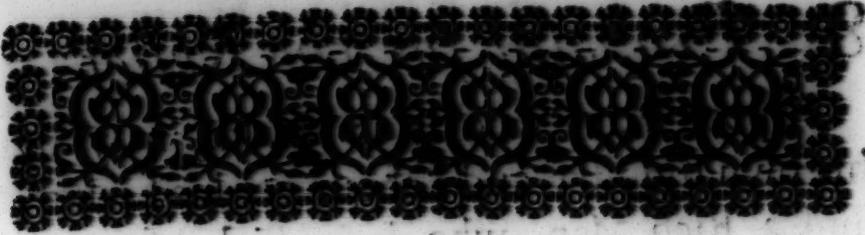
The Preface.

established, as the Latter : Since they are not less Necessary and Useful, nor less Beneficial and Advantageous to the Publick ; but are rather liable to fewer Difficulties, and Objections than those at first were subject to ; and require no new Funds or Burdens, only (or little more than) the due Application of those which the Laws have already established ; and the Zeal of charitable and well-disposed People.

But God only knows what Success this Proposal will meet with ; and to Him alone ought we all to look up for a Blessing upon it : As he, who humbly offers it to the Publick, has no other End and Design in it, than to promote the Glory of God, and the Good of his Fellow Creatures ; so, if it may but be the Occasion of Saving one Soul from Death, he will think himself sufficiently recompensed.



THE



THE Charitable Society :

OR, A

PROPOSAL

FOR

*The more Easy and Effectual
Relief of the Sick and
Needy.*



OVERTY and Sickness are Two of the greatest Temporal Evils incident to Mankind; yet when they are separated, and do not meet together in the same Person, they are not altogether insupportable.

E

A

8 *Proposal for the Relief*

A poor Man, who is in Health, may by his own Industry and Labour get his Living; and a Rich Man, who is in Sickness, may supply himself with Things necessary to relieve and cure him: But when the same Person is both Poor and Sick at the same time; when his Sickness puts him out of a Condition of gaining a Subsistence, and his Poverty deprives him of those Things which are necessary to support and succour him in his Sickness, he may then be said to be superlatively miserable.

It must therefore confessedly be of great Use, to have *Charitable Societies* establish'd, for the Relief not of those *Poor* who are in *Health*, (for they do not much want it) nor of the *Sick* who are *Rich*; (for they may relieve themselves) but for the Relief of those who are equally oppress'd with *Poverty* and *Sickness*.

This is the great Work I now propose; a Work which will indeed be highly advantageous to the Bodies of those who are *Poor* and *Sick*; but infinitely more so, to the Souls of those, who shall either in their Persons, or with their Substance, contribute to the promoting of it.

of the Sick and Needy. 9

I shall therefore;

First, Lay before you a Scheme of this Charitable Society.

Secondly, Shew by what Means it may easily subsist. And,

Thirdly, The great Benefits and Advantages of it.

I. It is proposed, That this Society consist indiscriminately of Grave and Religious Men and Women; and the Reasons why Women are to be admitted into it, are;

1. Because they are generally more given to Piety and Devotion, and more susceptible of that Tenderness and Compassion, which are necessary for the Relief of the Sick.

2. They are more proper for this Employ, more fit for this Service than Men, and have more Patience to attend upon it; there are also many Things which Men know not how to do, or if they did, are not so proper to be done by them.

3. They are less engaged in Business than Men, and therefore have more Leisure for this Labour of Love, and Work of Charity.

N

II. Third

40 *Proposal for the Relief*

II. There should be a *Physician*, an *Apothecary*, and a *Surgeon*; and if such cannot be found, as will give their Advice, their Assistance, and Medicines gratis; (and, indeed, this cannot well be expected) then let them be paid out of the Common Stock; only this may be desired of the *Apothecary* and *Surgeon*, that they bleed, and give their Attendance for nothing, and be paid a moderate Price for their Drugs and Remedies; or else Application may be made to the *Dispensary*.

III. That Persons may, with the less Difficulty, be prevailed upon to unite themselves in this *Charitable Society*; Let nothing be demanded of those that are Members of it; nothing but their Labour and their Pains, their Advice and Assistance. Yet, if they are willing to give of their Substance to promote this Good and Holy Work, let it not be refused, but thankfully received.

IV. But altho' none of the Members are required to give any Thing; yet, let all of them be obliged to ask others, and especially

of the Sick and Needy. II

ally when they have pressing Objects, and the Fund not sufficient to answer their Demands ; or else let there be three or four chosen to ask and receive the charitable Benevolence of their Friends and Acquaintance.

Let there be also a Nurse appointed to take Care of those that are sick ; and let it be their Business, in the first place, to procure a Nurse constantly to attend upon them (if there be none in the House that can supply the Place) and to visit them themselves twice a Day ; to send for a Minister, Physician, or Apothecary, as Occasion shall require ; to read to them, and to instruct them according to their Ability ; to prepare them for the Holy Sacrament : Let them also put those that recover in mind of the Promises they made when they were sick ; and let either those, or some others be appointed to visit such as are sick, and in Prison.

VI. Besides these, let there be others appointed, who are skilled in making Waters, Cordials, and Things proper for the Refreshment of those that are sick ; or shall be obliged

12. *Proposal for the Relief*

liged to apply to those good Women, who are skilled in such Things : And let them, if they desire it, be paid as much as they lay out, but no more : Let either these, or some others be appointed, who shall have the Care of the Goods and Utensils, which are to be used in the Service of the Sick ; as Bed-Cloaths, Pillows, Napkins, Cups, Pots, Spoons, &c. which may be lent to them, as there is Occasion ; and, when they are either dead or cured, returned for the Use of others.

VII. Let there be a Steward chosen, who shall receive all the Money, that is given, from the Hands of those Sisters, who are employed to ask it ; and give an Account how, and to whom it is distributed ; for which End, let there be a Book provided and kept ; and also a President, who shall have an Eye over every Thing that is done, and without whom nothing of Moment shall be transacted.

VIII. Let there be a General Meeting once a Month of all the Members : At which the Steward's Accounts may be audited ; the Sisters,

of the Sick and Needy. 13

sters, whose Province it is to ask Alms, and to distribute them to the Sick, relieved; and others take their Part of the Trouble, that so also they may partake of the Reward of it.

IX. Besides this General Meeting, it may not be improper to have a Meeting once a Week of the President, Steward, and the Sisters, who are employed to receive the Alms of well-disposed People; and of those also, whose Business it is to visit the Sick, that the former may give into the Steward's Hands what Money they have received; and the latter receive from his Hands what they want; that they may consult together, who are proper Objects to be relieved; and what Relief must be given them: And not only they should be esteemed proper Objects, who have Relief of the Parish, but they also, who, in Time of their Health, do keep themselves from being burthensome to it.

X. That it may be more easily known when any poor Person is sick, let him or her be prayed for, by Name in the Church; and let Notice be given to the Minister, President,

I4 *Proposal for the Relief*

dent, or Steward, that they may order the Visiting Sisters to go to them; and, if the poor Person should neglect to give this Notice, let the Clerk, Sexton, or Pew-Keeper be obliged to do it.

XI. Let both Poor and Rich, High and Low be invited into this Society; yet let none be admitted into it, but by the Vote and Consent of the Majority: In large Parishes there may be several of these Societies, who may have their proper Districts, or take Care of their own Townships.

XII. If the Meeting be in some convenient Room of some of the Members Houses, let there never be any Treat given; and, as far as is possible, let all Discourse be avoided, which is foreign to the Business in hand.

XIII. Besides those Superiors and Officers appointed by the Sisters, the Ministers and Curates are always to be at the Head of them; they should be present, and assist at all their Assemblies, and nothing ought to be done without their Advice: Let them have

of the Sick and Needy. 15

have a General Inspection over all the Transactions, and see that all the Rules of the Society be faithfully observed and kept; and they ought to animate and encourage the Sisters by their Zeal and Exhortations.* And it is to be hoped, that the Clergy will be more ready to this good Work, since it is the peculiar Office of the lowest Order of them, and what they solemnly promise at their Ordination.

This is sufficient to give a General Notion of this Charitable Society; which will admit of great Improvements, but they must be left to the Judgment and Discretion of those, who shall be stirred up by the Grace of God to promote so good a Work.

Nor is it so difficult to be carried on, as may at first be imagined; if it be burthen-some to any, it is to those who have the

* Vid. *The Ordering of Deacons*, where the Bishop says, It is his Office, where Provision is so made, to search for the sick, poor, and impotent People of the Parish, to intimate their Estates, Names, and Places where they dwell unto the Curate, that by his Exhortation they may be relieved with the Alms of the Parishioners and others. Will you do this gladly and willingly?

Answ. I will so do by the Help of God.

Charge

16 Proposal for the Relief

Charge of Visiting the Sick ; and yet this, according to the Method proposed, will not be great ; no more being required of them than to visit once or twice a Day ; nor will they be long obliged to this Trouble ; since if the Society consists of thirty or forty Members, 'twill not come to their Turn one Month in the Year.

The greater Difficulty will be to have the Charges of it defrayed ; and to find, and raise a Fund sufficient for its Subsistence ; how this may be done, is what I proposed in the

Second place to shew. The greatest Charge attending this Work, will be the providing a Nurse constantly to wait upon the Sick ; (and this will not be necessary, where there is a Wife or Daughter capable of it) a Physician or Apothecary ; of the former, there is already a Charitable Society, who give their Advice gratis ; or at least, there are some who may be gotten to accept of lesser Fees ; and except in extraordinary Cases an experienced Apothecary may do ; and he is supposed to demand nothing, but a moderate Price for his Drugs. As for the Food of those

that

of the Sick and Needy. 17

that are sick, it is not much, and they, whose Business it is to visit them, may procure it of Rich Members of their Society, or of the Neighbours of those that are sick, who are generally ready to send in proper and comfortable Things to them : Nor will it cost much to supply them with Firing, which should be paid for out of the Common Stock.

For the Raising whereof, we have already hinted at a Method, viz. That three or four Sisters be appointed, whose Business it shall be to go amongst their Friends, and such as are able and well-disposed : And I doubt not, but there are very many good People, who will be glad of an Opportunity of giving their Charity to Persons they are assured are proper Objects ; and are also assured, that it will be justly applyed.

Besides, it is to be hoped and expected, that many will, of their own Accord, send in of their Charity ; particularly those who are in Conscience bound, as they value their Salvation, to make Restitution of their unjust Gains ; and know not the Persons whom they have wronged, and to whom they are obliged to make Restitution.

18 *Proposal for the Relief*

If these Means should fail, and not raise a sufficient Fund; yet is there a sure and certain one, which will, in a great Measure, supply the Demands that may be made, without any further Charge or Trouble; and that is, *the appropriating the Offerings of the Sacrament to this Use.* It is Matter of Grief to a great many good People to observe, that in many Parishes in the Country, there are no Offerings made at the Holy Sacrament; and that in several Parishes in this great and rich City, they are applyed to the Poor's Rates, and serve only to lessen them; which, in Effect, is not giving to the Poor, but easing the Rich; who, by the Laws of the Land, are obliged to maintain them: And this makes many of them very sparing in their Offerings at the Sacrament; whereas, if they were assured, that what they gave would only be applyed to the Use here proposed, without doubt they would give more plentifully. And to make Parishes more willing to apply the Offerings to this Use, (though it is chiefly, * if not solely in the

* See the Rubrick after the Communion, which orders that, If the Church-Wardens do not agree with the Minister, it should be left to the Discretion of the Ordinary.

of the Sick and Needy. 19

Power of the Clergy to dispose of it as they shall think fit) it may be so ordered, that they who are sick and needy should, whilst they continue such, have no other Relief from the Overseers, but what comes from this Fund; and be altogether under the Care of this Society; except the other Members of their Family want Relief from the Parish during the Sickness of the Head of it.

And that this may be more effectually and carefully performed, it will be proper that the Church-Wardens and Overseers, and their Wives, as also the Wife of the Minister, or Curate be invited to enter into this Charitable Society.

But if this Method should not be approved of, or what is raised by it should not be sufficient: What is then to be done? Why, Application is to be made by the *Petitioning Sisters* to the Overseers of the Parish, who, by the Laws already in Force, are obliged to relieve the *Sick and Needy*: So that there is no Occasion of any new Law; no new Burthens laid upon the People.

And if the Members of this Society did nothing else, but only make it their Business to search out those that are sick, and

20 *Proposal for the Relief*

want Relief ; and then see, that they had that Relief from the Parish, which is necessary to preserve them from perishing for Lack of Sustenance, they would do a great and good Work.

To encourage which, and to shew the great Benefit and Advantage that will attend it, is what I in the third and last Place proposed : We shall be encouraged to this good Work, if we consider,

i. That it is reckoned amongst the Chief of those, which will be more especially enquired into, at the Day of Judgment.

For thus will our Blessed Saviour say to those on his Right Hand ; *I was sick, and ye visited me*, to those on the Left Hand, *I was sick and ye visited me not*, Matth. xxv. 36-43. and again, to the former ; *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me*, ver. 40. to the latter ; *Inasmuch as ye did it not to one of the least of these, ye did it not to me*, ver. 45.

What terrible Words are these to such as neglect this Duty ? What Comfort do they afford to those who perform it ? If we have any Love and Respect for our Blessed Saviour ;

of the Sick and Needy. 21

our; any Gratitude for the great Things he hath done for us, we shall be always ready to visit, and to do all kind Offices to the Sick and Needy; since he himself hath told us, *that inasmuch as we do it to one of the least of these, we do it unto him:* Yet further, if we have any Regard to our own Safety and Happiness, we shall be constant and conscientious in the Performance of this Work of Charity; since *by it we shall be justified, and by the Neglect of it, we shall be condemned.*

And as our Blessed Saviour hath in his Word commanded, and by his gracious Promises of Acceptance invited us to this Duty; so also hath he, by his own Example, encouraged us to it; for *he went about doing Good, healing every Sickness, and every Disease among the People:* This was his continual Busines; we find him constantly employed in it. And, as if he thought his whole Life was not sufficient to teach us Humility, and Condescension, in doing the meanest Offices for the meanest of our Brethren; the last Thing that he did, *after he arose from Supper, was his taking a Towel, and washing his Disciples Feet;* the Reason

22 *Proposal for the Relief*

Reason of which, he himself tells us ; *If I your Lord and Master have washed your Feet, ye also ought to wash one another's Feet : For I have given you an Example, that ye should do as I have done to you,* Joh. xiii. And wherein do we imitate this Example ? Wherein can we so well imitate it, as in visiting the Sick and Needy, and ministering to them with our own Hands ?

In Obedience to, and Compliance with it, the Kings and Queens of the Earth have on *Maunday - Thursday* laid aside their Crowns and Scepters, and in Person administered to the Poor and Needy : Now they do it by their *Almoners* ; and my Author (to whom I am in a great Measure obliged for this new Scheme which I here offer to the Publick) tells us, that in *Paris* the Princesses, Duchesses, and those who are of the highest Quality, and nearest to the Crown, do with Chearfulness enter into this Charitable Society for the Relief of the Sick and Needy ; and take Pleasure in visiting them ; and in ministering to them with their own Hands : Others protect these Societies by their Authority, and support them by their Liberality.

As

As also he tells us, that it is generally established in all the Parishes in *France*; and that even in those, where there seemed least Means capable to support it, and the Establishment of it was at first thought a Thing impossible, and ridiculed, it has wonderfully succeeded; and produced very great and good Effects.

Since therefore, we have the Command and Example of our Blessed Saviour; and also the Example of those whom in other Things we excell; it is to be hoped, that we shall in no whit come behind them, in imitating our Lord's Example, and in obeying his Commands.

And as this Work of Charity is most acceptable to *Jesus Christ*. So

2. It is highly Beneficial and Advantageous to those that are relieved by it: It extends both to their Bodies and Souls; and may be a Means of saving both from Death: Besides, it will mightily refresh their Spirits, and fill them full of Consolation and Joy, to see those who are their Superiors descend to visit and assist them: It will be of great Use to the Ministers of Christ, not only

24 *Proposal for the Relief*

only (as we have already shown) in that it will ease them of the Pain, which the seeing those poor sick Persons, which they are not able to relieve, necessarily gives them; but also it will give them an Opportunity of knowing those that are sick in their Parish; of visiting and administering the Sacrament unto them: And yield them Help and Assistance in instructing and comforting them. It will be useful to the *Physicians*, *Apothecaries*, and *Surgeons*; as it may give them more Practice and Experience, and a greater Insight into Diseases: It will be useful to the Publick, not only as it will save many of the sick and needy Members; but also as it will draw down the Divine Favour and Blessing upon those, that are in Prosperity and Health. Therefore,

Thirdly, It will be most Beneficial and Advantageous to those that are employed in it: For it will give them an Opportunity of exercising many Virtues, particularly Patience and Humility, Tenderness and Compassion, Mortification and Self-Denial; and give them strong Motives to the Exercise of them: It will serve to convince them of the

the Folly and Vanity of the World ; that none of the Things of it will give a Man Peace at the last, or afford any Comfort to him when he lies upon a Bed of Sickness : And of the Danger of trusting to a Death-Bed-Repentance ; and how improper a Time that is, to begin that great Work, which can never be begun too soon : It will naturally lead them to consider the great Blessing of Health and Plenty ; to be thankful for them ; to examine what Use they have hitherto made of them ; and to resolve to make a better for the Time to come : It will teach them also to be content in their Condition, be it what it will ; since they see others in a much worse ; and lastly, it will draw them off from the Pomps and Vanities of the World ; and put them in mind of their own Death ; and give them frequent Opportunities of thinking on it ; which is one of the most effectual Means of preparing for it. Upon these Accounts it is, that the wise Man says, *It is better to go to the House of Mourning, than to the House of Feasting :* And St. James describes it to be pure Religion, and undefiled before God, to visit the Fatherless and the Widow.

D

And

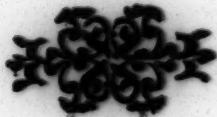
26 *Proposal for the Relief*

And now let it not be objected, that this Work of Charity is a troublesome and unpleasant Work : It is true indeed, that a poor Cottage where the Wind blows in on every Side ; an hard Bed stuffed with Straw, on which the poor sick Wretch lies ; a few Tattered Rags, which served to be a Covering to his weak and naked Body ; but above all, that noisome Smell which ordinarily attends him languishing upon the Bed of Sickness in such a mean and streight Place, is no very agreeable and inviting Sight : But if we consider the poor Wretch as a Representative of *Jesus Christ*, and with the Eye of Faith behold Him, as it were, lying upon the Bed of Sickness : If we consider farther the great Benefit and Advantage which we by this *Labour of Love* shall bring to others, and to our own Souls ; we shall acknowledge it to be the most delightful and profitable Sight we can behold ; the best and most useful Visit we can make ; and the most pleasant and advantageous Work we can be employed in.

And as for those, who because of the Business and State of Life they are necessarily engaged in ; or for Want of Humility, Charity,

of the Sick and Needy. 27

rity, and Zeal, do not enter into this Charitable Society; it is to be expected from them, that they will, out of their Abundance, supply the Lack of their Personal Service, and contribute more bountifully to the Support and Maintenance of it: As also it is to be hoped, that even they, who of Silver or Gold have little or none to spare, will give of their Meat, Drink, Linnen, and other Things which are to themselves of little Worth; but may be of great Use and Benefit to their poor Brethren. And Psal. xli.
Blessed are they who in any Respect consider the Sick and Needy; the Lord will deliver them in Time of Trouble; the Lord will preserve them, and keep them alive; and they shall be blessed upon the Earth; and he will not deliver them into the Will of their Enemies; the Lord will strengthen them upon the Bed of Languishing; and make all their Beds in their Sickness; yea, he will be merciful unto them, and heal their Souls, though they have sinned against him.



F I N I S.

